PARADOXES
by
I. de la Salle

PARADOXES

BY

J. De la SALLE.

Obſcuris vera involuens.

LONDON,
Printed for *Francis Eaglesfield*
at the *Marygold* in Paul's
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To the
Worthily honoured ROBERT BRANTHVVAITE of *Buly-Caſtle*, in the County of *Weſtmorland*, Eſq;

WHen I conſider with my ſelf, who it is that brings the *importunity* of this *addreſs* upon you, I cannot but be doubtfull of the *entertainment* you may

affoord it, but when I ſhall withall have repreſented unto you, that things of this nature have found acceptance with all the *poliſh'd* Nations, *that Tully* himſelf was not aſham'd to appear in this kind, & that the *Authour* may well be juſtified by the example of Sir *Will. Cornwallis*, Dr. *Donne* & *Carpenter* in our own Nation; I have the more aſſurance to offer you this, and ſo much the more, as I muſt

must witness for the *Authour* those great *sentinents* of *honour* & *respect* wh^ch a most *effective* & excellent *virtue*, that is to say, *your own* can work upon him; besides that you are *one* of the *few* that even in a *desperate* age *inte est* your self in things *noble*. So that I do my self but *right* in acknowledging my self your *Honourer*, & bringing these things into your *Protection*,

which if your *Candor*, and uſual *ingenuity* will not deny me, you have ſatisfied the *ambition*, and *wiſhes* of

Worthy Sir,

Your moſt humble ſervant,

F. DAVIES.

To

TO THE READER.

IT will be wondred at haply by ſome, that in ſuch a reſtles age of printing a man ſhould decline that, which ſo many Court and Idoliſe, the reputation of an Authour, and be hardly induced to ſuffer his works to come into the World by another hand. It muſt needs be a great minde that can con-

contemn great thiugs. But that I ſhould be ſo much concerned in the publiſhing of this, I cannot but give thee an account. Going about the beginning of 1649. beyond the Seas, I left ſome three, or four of theſe Paradoxes imperfect, yet ſuch was the eſtimation the Authour had gotten by former things. and ſuch the avarice of the plodding Stationer, that he would needs faſten on them as they were, but with a ſlight promiſe from the other to diverſe ſo far as

as to bring them into some considerable bulk. Upon these hopes, some moneths after my departure, what I left was committed to the press, *but as for any* advance (*by reason of the War in* Scotland, *whither the Authoor was designed in order to some* publick *transactions, as also his* relation *to the* State, *besides the* burthen *of his* profeffion, *not easily admitting such* diverfions) *there was so little done, that returning into* England *towards the latter end of* 1651. *I found*

found so much printed, as I had left behinde me in writing. But understanding that there was a considerable impression of them, and that the obstacle why they came not abroad, was, besides the imperfection, the smalness of the bulk, I have for thy satisfaction, been so importunate with the Authour, as that he hath built up those foundations to what thou findest. The superstructure I must confess is not much but if it be considered that without it thou hadst had nothing, I may say it

it is all. *Nor mayest thou justly quarrel, that the satisfaction is but slender in regard of the* Parenthesis *of almost three years, that this book hath been printing, hadst thou received nothing but that of the* Government *of* Women, *a discovery, which haply, were it put in execution might bring us to a greater* settledness *and* certainty *of* Government, *in regard that* Women, *where they once come to* govern, *do it* perpetually, *and had rather want* life *then* do-

domination. *This is all I have to say to thee, unless it be to tell thee that my interest with the* Authour *may haply prevail with him, to do that* violence *to his* nature *as to furnish thee with some other things of better consequence, though certainly we meet with an* age *which hath so little inclination for any thing of* worth, *that were it not for some particular* persons *left like things gathered from a* shipwrack, *we might* despair *of* ingenuity, *or at least that*

of

of reception. *In the mean time enjoy these, and do as well as thou canst.*

J. D.

To

To his very honoured Friend, *the Authour of these* Paradoxes.

Reason of *man* being the most exquisi
And noble part, and of that reason, *wi*
And amongst *wits*, that which doth prove of a
Most rationally *Paradoxicall*;
Then you most eminent must needs possess
Amidst the most refined, a prime place.
For other *Scienceers* and *Artists* do
wait onely *servilly* on *Truth*, but you
Make it on your *assertions* to *attend*,
And *verifie* what ever you *intend*,
Especially when you are pleas'd to stretch
Your *fancy* thus above the *vulgar* reach.
Whilst others but *engender*, you *create*,
And where they life *receive*, you *animate*;

Y

You *lead*, they follow *truth*, they keep the *tract*
That *common* is, and therefore do but act
Thing's *Ordinary* but your *spirit* on
Strange *paths* with *wonder* treads by ways
unknown.

Tho. Urquhart.

A Justification of the *Authour* and these his excellent *Paradoxes*.

Could we recall that rude and simple a
When it was thought presumption to engo
Beyond a Proverb, *such as should dispence*
Morality, *and 'stablish th'* common sence;
Or when, things more divine *for to display*
A Parable *was thought the onely way*;
Or could we but enjoy those innocent *times,*
When for to know the humours *and the* crimes
O' th' age, the peoples entertainment was
A mess *of merry* edifying plaies;
This work might have been spard mans freer m
Had not by Stoicisme *been confin'd*
To fancy *or* dislike *be* kinde *or Coy*
Where nature *bids not* shun *nor yet enjoy.*

But man *grew* learned, *and began to waſt*
His hours to ſtudy hatred *and* diſtaſte
To common *things*; One *labours to* diſgrace
What 's moſt Authentick with *the* Populace
Another *vows no* peacefull *thoughts till he*
Hath hammer'd *out ſome* tenet, *that ſhall be*
High and abſtruſe *and onely muſt admit*
The diſquiſition of ſome ſoaring *wit:*
A third *rapt in* Enthuſiaſtick *rage*
Quarrels at the ſtupidity *o' th' age*
Raves it does not receive ſome truth ſo plain,
As haply is reſerv'd to th' next Kings *raign*
A fourth *yet* more refin'd *can think not on*
Ought but dreams *of his own* perfection;
Laughs at Antiquity; *ſweetlie* inveighs,
At the ſtrange ignorance *of former daies*
Derides its cuſtomes, *hardlie can* excuſe

The obsolet *fashion of a pair of* shoes.
Learning *is brought to th'* rack, *and made* confes
That time *may haplie make a* more *and* less
In Truth, *since what was once not thought to* be
Is since tormented *into* certainty.
So *that a dish of* Paradoxes *now 's but* chear
For a mechanick military *ear.*
Tis now confess'd the clammie Earth *runs* round,
That East *and* West *may in* one *print be found;*
That vegetables *'mong th'* Antipodes
Grow not inverse, *or fall into the skies;*
Who quarrels at the wind's inconstancie
Raise up his soul a little, let him see
That *in th'* Equator *constantlie there must*
From East *to* West *flie a perpetuall gust.*
Nay now the onelie Paradox *is, to say*
There's any, *for if when that brighter day*

Broke

Broke *forth upon us, onelie this was meant,*
All propositions are indifferent;
Errour and truth *each other doth* comprise,
And men demonstrate Contradictories;
What th' Authour *saies as* Paradox, *may be*
A sacred truth *vaild in a* prophecy
And for the women *he may safelie teach*
They *may* go nak'd, *and* govern *where they*
Preach.

[redacted]

Fear God Fulfil Flesh

Paradoxes.

*Par.*1. THat an absolute *Tyranny* is the *best* Government. pag. 1.

*Par.*2. That *content* is but lazy *patience*, if not *misery*. pag. 30.

*Par.*3. That *women* ought to go *naked*. pag. 54.

That it is the *pleasantest* life to be alwaies in *danger*. pag. 78.

*Par.*5. That *Women* ought to govern *states* rather then *Men*. pag. 104.

*Par.*6. That it is better to be *lame* or *bed-rid* then *lusty* and able to *walk* abroad. pag. 135.

Paradoxes

By

John Hall.

Obſcuris vera involuens

LONDON,
Printed for JOHN WALKER, at the *Star* in *Popes-head Alley*,
CIↃ IↃ CL.

Paradoxes.

PAR. I.

That an absolute Tyranny is the best Government.

SInce that *power* is the very life and *essence* of every Government; and those Governments are the most perfect, that have the most power, and that *that* power is most *intense*, which resides in *one*, and more *weak* and

faint which is disperſed among a *many*, ſince that all people hate to be Governed by their equalls, and therefore choſe to put themſelves under an Umpire, it muſt needs follow, that, *Lordly* or *abſolute* Monarchy is the *beſt* and moſt *natural* Government. For if all Governments, if they doe not at firſt begin with Monarchy, yet in proceſſe of time they grow up from *republicks* into *Monarchies* as into more perfect eſtates, and all *Monarchies* turn into *Tyrannies*, after ave-

ry little time, why may we not inferre that all other Governments are imperfect ſpecies till they be conſummated and made *Tyrannicall.*

If we conceive that moſt correſpondent to the law of nature, which moſt Nations do agree in (though in other things they diſſcent) and that we ſee upon all the *Globe* very *few* and *little* Republicks, but *many* and *vaſt* Kingdomes, we may deduce from thence, that moſt people, do deſire to be under the ſway of *one*,

who if he be not indued with a *ſupreame* and *unlimited* Power, is rather their *ſervant* then their *Prince*, and it is but rediculous to thinke that ſo *great* a part of mankind, would be content to obey their *ſlaves*.

Nor doth it proceed from *cowardize*: for we ſee the old and modern *Perſians*, the ſtouteſt *Septentrionall Nations*, the *Turks*, *Scithians*, and *Muſcovites* at this day, pride themſelves ſo much in this Government, that they adore their Emperors as gods;

Nor

Nor doth it proceed from *Stupidity*, for the *wiſeſt* and *politeſt* Nations have imbraced it, and though ſome politicians have termed it but the *privation* or *diſeaſe* of Government, yet many more, have accounted it the only beſt way of rule, and that from the courſe and order of nature, which in every kind formes a *Supremacy*, as the *Eagle* among *Birds*, the *Lyon* among *Beaſts*, the *Vine* among *Vegetalles*, and the *Rubye* among *ſtones*. Nay, and Divines of

all ſorts except ſome *Jeſuites* and *Independants*) unanimouſly conclude, that all Government muſt bee obeyed without reſiſtance; Now they *aſſume*, that Royalty is the only government that God hath ordained, and is pleaſed with (Kings being *eſtypes* of him and bearing his name) and therefore they ought to be obeyed *without reſiſtance*, and none ought to *lift their hands* againſt them. Now if none ought to bee the leaſt diſobedient, and that

Re-

Rebellion is as the sin of witchcraft, they invest an absolute power in them who they say are not to be controled, for if they might be controled, it should be for the imposition of some unjust cõmands, which if Subjects might actually disobey & cal to account, all the world would bee filled with *confusion* and *Rebellion*. But say they, *Kings* are *onely answerable to God* whose *Vicegerents* they are, and not subordinate to any humaine power, and above all law, which

evinc'd, whatsoever they doe is lawfull and not examinable.

Besides, what more contrary to the *ease* and *order* of the people, then the *multiplicity* of Laws, *litigious* interpretations of them, and *obstreperous* Lawyers? but all this is cut off, and saved, when the *fountaine of Law* is in one breast, and the people may presently know the resolution and interpretation from one that *cannot doe wrong*. For all Law being in the King, and hee by *maxime* not capable of

of doing any wrong, whatever he doth must be just and right; and what greater happinesse to a people, then granting them *speedy* justice.

The *proportion* of every mans spirit may bee measured by his *wishes*: Now the *greatest* soules aime at nothing so much as at *rule*, and at no rule in comparison of that over men. Now if *Vertue* and *excellent endowments*, cannot be *truly* rewarded with any thing that is *evil*; and Nature never teaches any man *useleſſe* incli-

clinations; it must follow that superiority seems to bee set as a *whetston* and *reward* of Vertue. And what soul would not disdaine to governe, where hee is *pounded* up with servile restrictions, and limited by those who were borne to obey him. *Cæsar* chose rather to be the *first* of a *Village*, then the *second* in *Rome*; and would not hee, thinke we, choose rather to have been Duke of one street of *Florence*, then a ridiculous Pageant to all the Dominion of *Venice*? Now

Now for the *happineſſe* of a State, what better way to it then *peace*, and what better way of preſervation of peace, then by having continually ready armed force, which may quel every inſurrection, and *ſtifle* it in the birth, and yet ſerve for outward *magnificence* and *attendance* upon the Prince? what better *plentation* of wealth, then to have a Court *entertained* with all delights, and *glittering* in all the poyles both of the *Sea* and *Mines*, and as

as it were *triumphing* in all the *productions* and *curiosities* of Art? and yet this without Princes Courts is vainely expected.

Rome had never known *Nero's golden house*, had it not beene for *Nero*; nor the great *Arch*, had *Trajan* never lived; nor had *Spaine* ever dreamt of an *Escuriall*, if he had wanted a *Philip*. And yet things are among their chiefest and lasting glories. Besides what better way to keepe a Kingdome *quiet* then by employing the poorer

poorer ſort of people, upon ſuch workes as the Prince ſhall either fancy or delight in? Thus we ſee the *Pyramids* at this day remaining, the fame of the place whereon they ſtand. And we read of the *Horti penſiles* of *Babilon*, &c. none of which had ever beene done or knowne, had not the care and noble wiſdome of the King employed the people that way, who elſe might have *ſunke* into Luxury, or *ſnorted* themſelves into implacable enmities.

Be-

Beſides, all the wiſdome of the Politicians could never ſhape out but three kindes of Government, *Democracie*, which is nothing but *dregs* and *confuſion*, and an *audacious* licence to do every thing; & indeed an *interſtice* of government, rather then government. *Ariſtocracy*, when onely the nobles have the reign in their hands, and are ſo apt to *burſt* into factions, that it could not *thrive* nor *proſper* any where. *Ariſtotle* indeed in his *Politicks* mentions ſome few *obſcure* ones, and we

know

know but one extant at this day. And *Monarchy* which is the only perfect *ſyſtem* of government, which indeed includes *optimacy* within it ſelf; for a Prince muſt have Counſellours, who if they were Guardians to him, and might *impoſe* their advice, what a *repugnant*, *inconſiſtent*, *contrary* thing were a Monarch to himſelfe. But if the laſt judgement of every thing be to be left to him, and no man can ſo abſolutely rule his *underſtanding*, but that it muſt bee ſome-

ſomewhat ſway'd and byaſs'd by his will, it will follow, that it is neceſſary to the very *eſſence* of a Prince, to have his own wil *free* & *uncontrolable*, and then what a poore thing is a Prince, if he be not obeyed.

Beſides, ſince all particulars do *aſcend* and *diſſolve* into univerſals, there muſt among ſo many private fathers, be one publicke Father, to be the great *Archetype* of all the reſt. And if private fathers have ſuch intire authority over

ver their ſonnes; (Nay which the Romans and ſome wiſe Nations had power of life and death over their children) it is but equitable, that publicke Fathers ſhould have *Analogicall* authority over thoſe who ſtand bound to them in that relation.

You will ſay, they may be *vicious* perſons. But their vices are only as *private* men, and cannot render them in their publick capacity either leſſe *juſt* or leſſe *skilfull*. Beſides they ſtand open to the *eyes* and *envy* of all

all men, and ſo every little ſlip of theirs may be obſerv'd and blaz'd, which if they had beene private perſons, had been as obſcure as *Midnight*. Or put the caſe their vices be high and big, they ſeldome want ſuperiour vertues to *cloud* and *ſhadow* them. For every thing being in *great* and *high* ſoules, *exceſsive*, it is impoſſible for them to keep a *mediocrity* in their vices, which are commonly *illuſtriouſly great*, and rather matter of *obſervation*, then *hate* or *ſcorne*:

ſcorne: for the *Grandezza* and *Gayety* of them, exempts them from thoſe poore ridiculous conſequences which fall on the ſlips of more meane and ſordid natures.

And you will ſay, they may be *ravenous*: great *fires* muſt have great ſtore of *fewell*; great *magnificences* that cannot ſtoop to *thrift*, muſt *ſtray* to *gaine*, and who ſhould better ſupply the *head* with *ſpirits*, then the *lower* parts of the ſame body? Beſides the publicke loſſe is nothing all this while,

while, for it is in the *ſame* Country, onely gathered into *one* hand, and *glorioufly* ſpent, whereas otherwiſe it might have been inſenſibly *miſled* away in a *many*, & Princes what they *draw up* from their Subjects in *Vapours*, they *returne* down to them in *ſhowers* and *inrich* and *fatten* the places where ever they reſide.

And in caſe they ſometimes fall *heavy* on private perſons, 'tis but *exertiſing* that *ſeverity* which the law provides againſt *vice*, and then 'tis

tis worke of excellent *justice*, Or if happily the parties be *innocent* and *blameleſſe*, we ſhould account him but a *bad* Citizen that would not redeem a *publick Burden*, with his own privat ſufferings, & cheerfully reſign up his eſtate when the Commonwealth, ſhould either *gaine* or *ſave* ſo much by it:

But then you may object, they are *Uſurpers*, no man envies *reward* to *danger*, and what greater danger, then for a *man* with all his *relations* and *intereſts*, to en-

encounter a present power, which if they overthrow, 'tis fit they should injoy the *fruits* of it. And then comming by this meanes, ingages them to a great *warinesse*, and to many *flatteries* and *obligations* of the people, which otherwise they would have *neglected*. And they must also walke *providently*, least they leave *holes* for others to *creep* in at upon them, as they did upon their Predecessors. Withall it hath beene knowne that a many Princes have

have *sweetned* and *disguised* the memory of their *accesse* to Government, by making many excellent *lawes* and *provisions* in their severall Dominions, which *hereditary* and *successive* Princes (confident of their *titles* and strengthened by the *stock* of their *Ancestors* reputation) either *omit*, to doe the *contrary*.

You will say further, that the rayes of *these* sunnes will but *quicken* bad humours, and beget abundance of *Insecta's* and *Monsters*, and among all Monsters

none ſo *eminently* evill as *Flatterers* and *favorites*. But I pray you will you not give people that do *great* things leave to injoy the *pooreſt* reward, the *relation* and *report* of them? Or in caſe they did *nothing* memorable, would you not allow them that *groane* under the burden of publicke affaires, ſo *ſmall* a diverſion and entertainment as flattery? which indeed ſoberly conſidered, is ſo neceſſary to *allay* the miſeries of life, that the moſt *unfortunate* men, whey then

they want others to do it to them, do it for themſelves, and *pleaſantly chaſe* away all *ugly* thoughts and *Idea's* by their happie feeding themſelves with a few *lovely* dreames.

For *Favorites*, will you deny them the priviledge of private perſons, to make choice of their own *Privadoes*? or if you ſuffer them to make choice, will you *ſtrangle* their friendſhips, denying a *mutuall* interchange, and correſpondence of Courtaſies? Or will you bee

ſo *injurious* to good parts, as where you ſee them any where *brightly* breake forth deny to entertaine them? And what more powerfull *provocation* of vertue then the *aim* and *deſign* of the particular *affections* and *endearments* of a Prince, which ſeldome *pith* in any body wherein they doe not finde ſomewhat like themſelves, that is, *divine*.

In a word, ſince the very *Heathens* could ſee that royalty *ſtreamed* forth *immediately* from

Jove

Jove himſelfe, and that *royalty* is but a *dull languid* thing if it be *clogged* with the leaſt *reſtriction*: That *Monarchy* which enjoies the moſt perfect *Liberty* is, the most [illegible] and *excellent*, and is clothed with the greateſt abundance of *Names* and *Attributes*. And ſince *Duality* is the very *Damne* of *Diviſion*, and the utter deſtroyer of all *Prerogative*, it is but juſt that al Soveraignty reſide in *one*. And even thoſe Philoſophers, which ſtand moſt ſtoutly

for the *infinity of worlds* doe also *consent* and *acknowledge* that there is but *one* God.

PAR. II.

That Content is but lazy Patience, if not misery.

THere is no one question which hath so violently tortured the Moralists, or variously divided them then that of a cheifest good, which yet, they could never yet

yet so determine, but that it lyes open to further objections, & begets new doubts: they might (methinks) with more ease have considered the variety of mens complections, and neglecting the search of an universall happinesse, have affirmed that the *Summum bonum*, was only that which the particular fancy and humor of every man would bee pleased to make it, for so long as their temperature clime education, custome and interests are so different, 'tis im-

possible to bring them to a conformity.

Yet notwithstanding what they had resolved on this, had been but the production of a new falsity, if there had been a wanting of stupidity and drowzinesse in men, and that *Fictum impossibile* of content had never been imagined.

For if wee consider the severall ends that men propose to themselves: and finde most of them either irrationall and imperfect, or else unsuitable to the persons

ſons, we ſhall finde a great deale of reaſon to pittie mankind that diſtracts it ſelfe with ſo many monſtrous and untoward thoughts, and many times bends al his endeavors to obtain that which he ſhould be affraid to injoy, and many times with a great deal of ſweat and induſtrious madneſſe, deviſes and labours his owne ruine, ſo that there cannot be a greater plague to him, nor can fate more compleatly puniſh him then by reſigning him over to

the injoyment of his own wiſhes.

And put the caſe hee ſhould injoy them, ſince he is ſo ſtupid that hee cannot wiſh any thing truly good, he did but pleaſe himſelfe under his burden, and deceive his underſtanding with glittering miſery, and then what better were he then ſome jovial madde man, who imagines himſelfe to be ſome great Prince amidſt his fetters and ſtraw, but in caſe hee miſſe and ſhould ſit downe without mur-

mur-

muring, is not that man miſerable, who is fruſtrated of his beſt and deareſt aimes, and is forc'd cowardly to undergoe the contrary wants; what other is this, but as if he could not dance a galliard, ſhould ſwallow downe opium, and thinke to allay his loſſe, but ſelfe ſtupification.

And put the caſe that ſome few men arrive at any of theſe dul complacences, which moſt do ſo ſtudiouſly court, what one condition wants its ſting and venome: wealth

wealth canot make a man invulnerable, jealousie doth ever; honour cannot make a man secure, yet it raises up a multitude of enemies: fame can neither render a man more strong or wise, yet it is easily blasted, and when once it declines brings double ignomy; health may render a man active, and save a groane or two, yet at such a state it may arrive that it may prove a sickness; or suppose it never so constant, one poore steelletto can in an instant destroy

ſtroy it: now what one man can be eaſily ſatisfied with either of theſe when 'tis infected with ſuch bitter ingredients, whom eaſily ſpoil all the reſt of delight, which is onely imaginable whilſt they are reall, but we love to toyl for uncertainties, and in this are worſe then children, who ſport in raiſing of bubbles and ſuch toyes, but we are earneſt in things more rediculous.

But wee'l, ſuppoſe that any of theſe fooleries could bee enjoy'd with-

without their inherent evills, yet ſurely a conſideration of the uncertainty of all ſublunary things, might now and then ſuggeſt a poſſibility of ſurviving them, and then what more hideous miſery then to have beene fortunate; and ſince death muſt either ſurprize all men, or overcome all men; and his ſtroake is as uncertaine as unevitable; what man can fully pleaſe himſelfe with that which hee is not certaine to enjoy a minute?

But

But ſuppoſe a man were intirely poſſeſt of a happineſſe, ſuch a one as were perfect in it ſelf, and he might perpetually injoy without the leaſt feare of loſſe. If it were but ſingle, and ſuch a one as runnes in one continued current, time would make it burdenſome, & repitition loathſome; for that eternity is but durance, that is not diverted by change; and thoſe pleaſures but tortures, that are not varied by ſweet jealouſies, or ſhadowed by eclipſes. Who

Who would not rather chooſe the racke at length, then perpetuall repoſe upon a bed of roſes? What taſte would not be ſoone weary of the ſweeteſt delicaties? Among all the terrours of men, death is the ſharpeſt; of all their deſires, life the ſtrongeſt: Yet we ſee *Tython* after he had obtained a petty immortality, grew wearie of himſelfe, and after a great many wiſhes, was very glad to ſhrinke into a Graſhopper: nay, and for this very cauſe, doth an old Criticke quarrell

quarrell with *Homer*, for making his gods eternall, when they are subject to the passions of men, and but masters of determinate pleasures.

But suppose this happinesse were chequered with variety, and that there would be ever new entertainment, and new diversions, this were not content, but rather a transportation: And how can we say the soul is satisfied, when she is ever labouring of new desires, and ever stroak'd with fresh entertainments,

ments, which if ever they come to repetition, grow much more wearisome, and much more gall and spurne her. Thus have we seen many persons great and glorious in their several ages, tyr'd with the formality of their greatnesse, and willing to fall backe even to solitude and ease. Thus did *Lucullus* surfeit on Asiaticke victories, and providently retire to a strange and unheard of luxury: And yet *Diocletian* afterwards taking the same course,

was

was presently wearied of that silence and secrecie, which he imagined would have been pleasing to him, and endeavoured to returne again to businesse. Whence we may deduce, that as the most capacious souls are the most eager in their delights, so are they the least satisfied with them, and have the most violent appetitions of change; and what is this but to hate content, which is nothing but a tame slavery under the tyranny of one condition?

Nay,

Nay, were it possible, that variety could bee endlesse and infinite, yet this variety would bee so troublesome that a man would naturally grudge, and cry on an inordinate fluxe and change, and deeme those lives as happiest, that regularly over-acted the same things, and spent every minute according to rule and prescript. And certainly hee that killed himselfe, out of a wearinesse of over-acting the same things, would also have dyed on the contrary termes, if

if his life had been wafted, in a perpetuall variety.

And if wee looke somewhat more nicely into the thing it selfe, we shall finde that the sluggish Name of content never came from any other forge then the dull multitude (who though they be masters of words, are commonly enemies of reason, and therefore ought to bee accounted one of those *Grotesco* Maximes, and *willy-with-wishes*, that doe so disfigure and misguide the life of man. For

For alacke, what is it? hath it not a ſound of reſtraint and ſuffe-rance? and doth it not rather imply a lethargy, then any actuall paſtime? Joy it doth not amount unto, but rather a heavy privation of joy. It ſignifies reſt, and imperfect acquieſcence; but joy is quickned by perpetuall motion, and tickl'd with change of paſtimes, and may bee content though not happy; but joyfulneſſe immediately includes happineſſe: Now what a contemptible

tible condition is that, wherein a man must be patient without either? and how can that man not be weary of himself that wants that sweet charme, that bewitches mans life into all that is lovely, Joy? And if he wants joy, he wants happinesse; and if his unhappinesse be accompanied with ignorance, is he not I pray, wrapt up in a double misfortune? Since the plague of ignorance is the greatest that can fall upon men, the badge of our forefathers sinne and our

our ſlavery; and that very weight which ſinks us downe from our erect conſtitution, into the cernuous lowneſſe of beaſts.

Beſides, content is a meere mortification and eradication of the paſſions, thoſe excellent wings and engines of the ſoule; but joy doth both enliven and heighten them, ſhe both ſtirs them up and tutors them, whereas the other mangles and fetters them. And whereas joy is like an itch, which ſpreads further by

by that delightful madneſſe of rubbing and chafing: content meerly mortifies the minde, and ſo brings in a gangreen, and a gangreen is followed with no milder attendants, then cutting and burning.

But ſuppoſe you miſcall happineſſe content, yet were there not ſuch a thing in nature. For as *Boetius* hath demonſtrated, there is but one great happines, and that made up of a compleat variety of thoſe things whoſe ſhadowes wee ſo much adore; and that

no man can be happy till he be made in ſome meaſure a Deity. And how farre wee poore piſmires that crawle upon this hill, are from it, let any body judge. Some Emperours indeed, drunke with their proſperity, have and ſtill aſſume this Title, yet they dye like men. Nay and in the very height of this vanity are aſhamed of their paraſites, and confute all theſe portentuous attributes, by the ſtings and whiſpers of their owne thoughts.

Nor

Nor indeed if we ſhould feigne a reality in ſuch a conceit, is the ſoule capable of receiving it. For as ſhe hath a kinde of a circumſcribed ubiquity within herſelfe, ſo hath ſhe a limited, as I may ſay, immenſity: And therefore is reſtleſſe and extravagant in her appetitions and deſires, and like the heaven from whence ſhee firſt came, is carried on in a perpetuall motion, which *Content* indeavouring to ſtop, doth but in a manner ſtifle, and by conſequence

annihilate her. Beſides, ſhee being a thing of ſuch a ſtrange capacity and wide comprehenſion, it is impoſſible that any determinate narrow thing, much leſſe, ſome fragment or fraction of it, ſhould be ſuppos'd of a proportion to fill her.

Since it is thus, it eaſily followes what an unworthy thing it is in man to ſet up his reſt upon any of theſe toyes, and to dote upon one particular ſhadow in a broken mirrour, where hee cannot ſee that face which would have

have irradiated one entire image in the whole; for since all pleasures here are but petty frustillations, and parcells of the whole, and therefore have lost of its nature, like Christall beaten to peeces, being Opake, which otherwise would have beene Diaphanous; tis but a folly to looke after them, since we can never finde them all, or if we would, cannot unite them: I must conclude, that man must like a Cilinder bee perpetually rowled on his owne

Axis, and as much as lyes in him avoid, to be mishapen, and squared, by the violence of any heavy flegmaticke morality.

PAR. III.

That Women ought to goe naked.

THough wee may justly incur the displeasure of the Women in asserting this *Thesis*, by divesting of them of all that the Taylor contributes, which is as much

much as to deprive them of the beſt part of themſelves; yet I am ſure I ſhall have the pardon, if not the favour of moſt of mankinde, or at leaſt the moſt noble and flouriſhing part of it, youth, which are the onely judges in this caſe. As for thoſe things which they call old men, I except againſt them, as a generation of decrepit and wither'd underſtandings, a people whoſe mindes, could they bee looked into, would prove infinitly more

monstrous then their bodies, and such as like old Monkies, having either gnaw'd away, or lost their tayles, read lectures to young ones to cut theirs too.

But I positively affirme, that what was done in the primitive times, when our reason was not deprav'd with long traditionall customes, nor tinctured by any prevalescent humour, is most consonant to the law of Nature, and consequently ought most to bee followed. But *Adam* and

Eve

Eve wee know was ſo farre from being cloathed, that it was the great marke of their liberty and uprightneſſe, and the firſt brand that ſtigmatized them after their fall. Nor indeed did the ages that preſently ſucceeded that, either grow up into garbe or faſhion, but continued with a very little variation, and poſſibly what their progenitors did only with Figge-leaves, they ſupplied with Kid-skin aprons.

Yea, and thoſe Na-

tions who have not alienated their naked ſimplicity, either by commerce, or buſie inventions, doe as yet retaine this open integritie, and declines not into theſe unworthy ſophiſtications of Garments; as was obſerved in many of the *Indians* at the firſt diſcovery, who living meerly among themſelves, and by their own peculiar cuſtomes, it is to be ſuppoſed retained moſt among them, of that which nature deſired, to bekept pure and unvaried. Not

Not to say, that all men naturally desire to goe uncovered, yet certainly it is a shrewd suspition of it, that when the sun returnes to this side our Horizon, they know no better way to congratulate the presence of that fruitfull light, then by putting on thin or open cloathes, and frequent bathings, which is no other: but, since that Tyrant custome prohibits them absolute nakednesse, they would approach it as neare as they can, and surely it

it must either bee happineſſe or excellent dutie, that they ſtrive to performe it upon that occaſion.

But in women, theſe deſires are farre more intenſe, for they wee ſee, doe at all times uncover the part of their cheifeſt Beautie, as their face, neck, breaſts and hands, ſo that they doe indeavour in part to breake that reſtraint which hides the reſt of their glory, and to ſet forth their delicat Treſſes plaited and weaved with ſuch varietie, their

their Ivorie necks, their harmonious faces, their milkie ſpherical breaſts, and their melting hands. And though poſſibly jealouſie may cauſe all theſe to be hid, yet 'tis but violation: and the weather, yet that is but providence, or poſſibly company, yet that is but compliance, for what woman is there, the beaſt exempted from deformitie, that could not wiſh that all her garments were of Lawn and tranſparent, rather then rich and gorgeous. For if, as *Plato* ſaies,

saies, soules unwillingly depart out of faire Bodies, that must needs be a curious mansion, which so fine a substance as the soule is in love with, and then I pray you can you blame the owner to delight in it, and what a torment is delight if it be shut up in one breast, and not desused into a lively communication, for all kind of blessings multiply by their devision, and what greater blessing, then a rare simmetry and contexion of feature, which can charme

charme knowledge into admiration, and majesty into love.

We give to all the Vertues the habits and visages of women, and of all the vertues Truth is the best (for Truth is the mother of Justice, and Justice they say, comprehends them all) yet shee is naked, though shee love the publicke and hate corners, and is it not very fit that all the sex should imitate such an excellent patterne and mistresse?

It may be objected, that

that this would produce infinite provocations and incitements to luſt: but I ſay not; for I dare ſay, that what by painting, what by the looſeneſſe and change of garments, what by theſe gaudy inventions of dreſſings, that flexure and fracture of gate, the deformity is hidden, unleſſe to a very nice eye, there is much more fuell added, then if all went with no more mantles then Nature thruſt them into the world with; Haire hanging looſely downe,

or

or elſe carelesly gathered up in a fillet, and perhaps ſome little kind of cover, that might reſtraine the Virgin all flower, from being too much gaz'd at, and blowne upon. Nay, this experience will tell us, for *Lerius* avows, that in his voyage to *Brazill*, affirmes he had fewer inſurrections among that naked ſimple people, then he had had among the curioſities and adulterated beauties of his owne Country. For indeed if wee conſider it aright, there

is

is nothing that doth so much puffe up lust, as the circumstances of rich apparrell, curious dressings, and strong perfumes, which serue up the apprehension, and fix the imagination upon somewhat that is great. So that by this means, we know a number of great persons zealously courted to haue their appetites satisfied; whereas if they were either left naked, or reduced to a vulgar garbe, they might lye fallow, or be endited for Witches.

But

But indeed nakednesse restores women to themselves; for what an irregular height doth *Venetian Chippins* mount them to? What Towers doe the Turkish Tires weare upon their womens heads? How are the *Grecians* buried in cloaths? How doe the dressings of all Nations disguise them? that they must put off their Masquine habits, or bee taken to peeces like watches ere they can bee enjoy'd; and to what other end, I pray, were they made? The

customes

cuſtomes of Countries are different, and that garbe is majeſticke at one place, which is rediculous or ſordid in another. All people have not the ſame conceptions of beauty; which is as hatefull to an Ethiopian as blacke to us: But once uncloathe women, and they are all the ſame; but the conceptions about the harmony and meaſures of a body differ not. And what greater right can wee doe to women, then to bring them to bee judged by one rule?

And

And ſince every woman judges herſelfe the faireſt, ſhe that would be backward to this arbitriment, would be diffident of herſelfe, and conſequently a Rennagade from her ſexe. The three goddeſſes in *Ida* deſign'd to bee ſtripp'd to the view, & the ſingle examination of a ſhepherd; and *Comines* will tell you, that ſhee was a Princeſſe that appearing in a Lawne ſmocke to bee viewed by Ambaſſadours, as towards a marriage, ſaid ſhee would put off that too,

if

if there were any neceſſity: For as there is an inextinguiſhable jealouſie and emulation among women, ſo there is an unmeaſurable pride; and pride ariſing out of confidence will never decline judgement: And what better way of judgement, then thoſe rules, which the voyces of all men conclude upon? for a woman may paint a green or yellow cheeke as eaſily as a red; but the ſweet compoſure and meaſure of her body, her thighs, breaſt or viſage,

visage, limbs, she cannot alter. And how imperfectly are they to be seen through cloathes, which may hide and falsifie many things, which may truly be discerned in a veracious nakednesse.

There have two great blemishes ever laine upon this sex; the uncertainty and change of their judgements, and their inconstancy in their cloathes and carriage. And how can either bee better removed, then if they were once reduced into such a posture as they should all necessarily

larily agree in, and they had not liberty to change? And I pray what other way is there, unleſſe you make them all naked.

But then they may complaine, that take away their Arts and their Ornaments, they ſhall want of their complacency, and provocations to their huſbands. But notwithſtanding, they have liberty enough left them, they may *Dye*, or pounce, or figure their fleſh, they may have abundance of cheap artificiall

tificiall ornament from shels, feathers, and stones; and since the deeds of our Ancestors are left us for example, the old *Danes* and *Britains* may be imitated in this, for dying and carrying: And since it is fit to borrow the customes of other people, if they bee usefull, and fit to bee assum'd, there may bee seen choice of dressings enough in the one, and the other *Indies*.

In a word, since the Sunne, the Moone, and all the glorious battalia

of heaven, appeare as Nature made them, since the strongest and most handsome Animalls are satisfied in their owne naturall Vestures, and the most ugly and deformed repine not, since the most delicate and *Aromatick* flowers are not ashamed of their barkes or prickles, which are commonly unsightly, if not offensive. Tis but an irregular and morbid desire in women, who are the Master-peeces of Nature, and of that sort of her productions, wherein

wherein ſhee is moſt vain-glorious, and emulous to undoe herſelfe, to deſcend to theſe poore, little adulterations of Art, which are ſo farre beneath her, as the moſt exquiſite artificiall thing in the world, is below the moſt careleſſe production of Nature.

PAR. IV.

That it is the pleasanteſt life to bee alwayes in danger.

THough I am not ignorant what danger I incurre both with timorous and ſevere men in aſſerting this Paradox: yet ſince itpleaſes me extreamly, and carries not with it the leaſt allay, either of ſuſpition or feare; I am apt to beleeve that all actions of this like nature, are to a wiſe man accompanied with

th

the ſame aſſurance and ſatisfaction: And this I am the proner to affirme, becauſe (according to the right method of diſputation) firſt ſtating the word, and freeing of it from ambiguities, I finde that this is juſt a *chimæra*, and a notionall nothing. For if we ſay there is ſuch a thing as danger before hand, it may be fear, or miſ-information, yet poſſibly the danger may never touch us: If we conſider it in the preſent tenſe, and really effected, tis not

Danger but *misery*. And if we consider it in preter tense, tis past and gone. Now since all time is comprehended under these three terms, and this falls under none of them, it followes that this hath no time at all, which being inseparable to every existence, as the measure of its duration, it will be evident, that *Danger* is a meer *Nonentity*, and those that fear it, fear just nothing.

In the comparison of good and evill, wee ever

ver account thoſe evills the leaſt, which are the leaſtlaſting, and *è contra* thoſe goods the beſt, which are the moſt conſtant and durable. Now for *Dangers*, ſuppoſing that we ſhould grant them to be evils, what more courteous and ſleight evills could wee wiſh for, then thoſe that are come and gone in a minute. But *dangers* are ſo far from that, that they are commonly ſooner paſt then knowne, but the remembrance of them remaines perpetually

freſh, and bring every day new circumſtances to claw the underſtanding. Nay, and ſuch a faithfull good it is, that no malice of fortune can bereave us of, but it ſtayes with us in other miſeries, whereas friends, Patrimony, honour, can quickly vaniſh, and as we can no more graſpe them then a ſhaddow, ſo can wee no more recommand them then call back yeſterday.

But ſuppoſing *danger* ſuch a thing as ought poſſibly to be feared, ſince

since all wise men agree with the Stoicks in this, that wee ought not to be troubled for things which are not in our power, and we cannot helpe; and that the life of man is beset with such a many contingencies, which may every minut either surprize or assault us, what a madnesse were it, to anticipate our inevitable miseries, and like him in *Florus*, *throw away our gold for fear of loosing it*. *Furor est ne moriare mori*. Yet since Death will at last conquer us,

and they call it the φοβερὸν φοβερώτατον the madneſſe of men hath not ſhewed it ſelfe more in any thing then in their fear of it. Some aſſaſſinating themſelves for feare of aſſaſſination, and therein ſhewing at once an act of the greateſt cowardize and cruelty (for every thing muſt needs love it ſelfe the beſt) that is poſſible. Others execute themſelves by lingring deaths and tortures of their feares, and ſo make it a puniſhment greater then nature ever meant it.

Morſq; minus pœnæ, quod mora mortis habet. Whileſt that graveſt, and moſt ſober men put it only *inter munera Naturæ*, and by their frequent compoſures, even at the very inſtant of their diſſolution confute the horrour of it. And if this great Bugbeare of mankind, when its Viſſard is off, prove ſuch a tame foolery, I wonder what the petty *Dangers* muſt ſhrink into.

There is nothing among all the excellencies of mankind, more

ſhining

ſhining then knowledge and courage, and both theſe withont *dangers* would be dull, heavy, and unactive habits. What uſe were there for *knowledge* if we met not with the mazes and intricacies of life? and what more wiſe, then a preſent ingenuity in avoiding *dangers*, or a vaſt conduct in preventing them, or a ſly dexterity in weakening them. If there were no ſtormes at Sea, what uſe were Pilots of, but talkative Burdens: but upon the firſt out-rage of

of a ſtorme, they are the only things that are called upon and worſhiped.

For *Courage* tis onely ſeen in *danger*, and without them, Hares and Lions are of equall fortitude, great ſouls that dare affront *dangers* are therein tried, and move at that time in their naturall motion, and to its own proper motion every thing hath an appetency, and therefore muſt neceſſarily delight in it. And can there be a greater pleaſure to a man then for ſo

ſo ſmal a trifleas his own heart ſhould inable him to conquer a monſter or a multitude. This the ingenuous *Ovid* knew wel enough, and therefore after he had compleatly armed *Cadmus*, hee ſayes hee had a minde —*Telo præſtantior omni*. For indeed ſuch minds, are like gold purified by the fire of *dangers*, and exalted up to their due perfection. And if *Nature* doe ſo cheerfully, even in her vegitative things imbrace every advantage, may we not think that rational ſouls have

have theſe deſires ſo much the more ſtronger, by how much their *Natures* are the more noble.

For the paſsive part of fortitude, tis ſo far from being a Traytor to the happineſſe of man, that it inebriates the minde in all calamities, and makes them luſtious, nay reſtorative unto her. Now this without *danger* could not bee, for jealouſie ever attends upon miſery, and there is none holds faſt one linke of it but he may juſtly feare

for

for to catch another. What greater misery then poverty which threatens by flying from us, and is a negative enemy? yet *Baucis* and *Philemon* by induring of it.

Effecere levem——

And since what is not burdensome to us but light, must needs please us, and that a man is never himself but when he exercises his head or his heart, which without *dangers* he could not do, it is evinc'd, that wee are beholding to them, as the spritefull spurs

ſpurres, and dear entertainments of the life of man.

Moreover, man delights in nothing ſo much as in fame, and how can he bee more glorious then by ſhewing a ſerenity, nay gladneſſe amidſt ſo many enemies as *dangers* are? Or what can be more delightfull to him, then to ſee he is ſo much his own maſter, that he can defie all caſualties, and either careleſly contemne them, or expect them with confidence.

What more pernicious

cious to whole Armies, nay even insulting Conquerors, then *securitie*? what better means to frighten away securities then *dangers*? which must needs be of a very soveraigne vertue, that are a means to preserve whole Armies, and of a most diffusive fruitful *nature*, that when they appear least they are greatest.

Besides, rewards are proportioned unto *dangers*; which shewes them of a worthy, and deserving *nature*, and therefore many men have

have beene called the saviours of their *Country* at one time, for some little performances, which if they had done at another, would hardly have beene noted, and hence it is that many great stratagematick wits, have no better ways either of startleing their *enemies*, or retaining their *friends*, then by increasing the shew of their *dangers*.

Now what other means, if *Tyrants* had to possesse themselves of *Guards*, to bring the people into commiseration,

on then by this onely pretence, which neceſſarily ſhewes how powerfull and popular *dangers* are, and what attendance they require (which ſhewes their majeſty) that they whom they once threaten, muſt immediately be ſecured, for what elſe are guards but honorable impriſonment?

But if the ſhaddow, and meer repreſentation of *dangers*, what is the ſubſtance and *dangers* themſelves, when a *man's* in *ſafety* few regard him, many may envy him,

him: but falling once into *danger*, tears, commiseration, releise, and that possible from his *enemies*, which is the sweeteſt of al, come unto him.

Since we have manifeſted, the rare uſe and neceſsity of *dangers*, it will not be hard for us now; to ſhew them of that *Gallant Cordial* Nature, that they cloſely accompany the beſt things, and immediately flow from our moſt apparent *happineſſes*, from which they are no more ſeparable then heate from

from light.

And are not I pray you the best things ever in the greatest *danger*, *Parselain* and *Venice* Glasses are the most apt to be broke, the richest flowers are the soonest *pulled*, the goodliest Stag, will be soonest *shot*, the best Faces doe the soonest *decay*, the best men are most liable to *envy*, the richest to *spoile*, or indeed, what better in all the world, then that divine stone of the *Chymists*, yet men in the atchieving of it, doe commonly hazzard both

both their braines and ſubſiſtance, and in caſe they come neer an end, it is a very good eſcape if their *glaſſes* bee not melted or broken, or evill ſpirits, as *Flamell* admoniſhes, doe not through *envy* blinde their eyes, and ſpoile all the *worke*.

But indeed to conſider the thing aright, *dangers* are ſo incorporated and mingled with the beſt courſes of life, that like *Hippocrates* twinnes they both live and dye together.

What more fortu-

nate

nate then to be the favorite of a *Prince*, yet the thrones of *Princes* themselves are not placed on *Cubes*, nor are those *Cubes* founded on *Rocks*, or cemented with brass; there is a sword hangs by a horse haire perpetually o're their heads, and they may dye by the cornel of the grape, by a *haire*, by a pricke, as wel as other men, and then wher's the *Favourite*, does not he hold by a poor Tenure, that has no more assurance? and can he promise himselfe continuance in case of the

the change of the Lord: or ſuppoſe the greatneſs of his *Maſter* were conſtant and durant, how ſhall he be aſſured of the ſame conſtancy of his affection? or be free from that ſecret undermining of that vaſt faction and a dangerous precipitation in his fall? and yet notwithſtanding all this, who would not chuſe, nay, wiſh to be the *Privado* of a *Prince*? ſo that it was but *puſillanimouſly* ſaid of him who was of an opinion, that if a Crown were

lying on the ground, and men knew with what thorns it was lined, they would hardly take it up.

For if we will consider the principal courses of life, which men imagine to themselves will be the most *pleasant* and fullest of *delight*, we shall finde them attended with depending *inconveniences* and *dangers*. What greater piece of allurement then the company and conversation of *women* and yet this for the most part brings on *venereal* diseases

eaſes which are the moſt naſty, dangerous, and worſe to be rooted out of any whatſoever? What life ſeems more royal and magnificent then to be perpetually *feaſting*? And yet this brings on *ſurfets*, *gouts*, and other diſeaſes that make a man miſerable even to his grave. What greater or more compendious way to profit then *Marchandiſe*, which notwithſtanding is every hour ſubject to hazard, that a mans life and ſubſtance being committed to winde

and water, two of the most uncertain things in the world, are continually, but two or three inches from destruction.

Since we have been so far in *danger*, it were a sin not to be in *debt*, since *debt* and *danger*, accompany on the other, and me thinks if a man would but consider these great enjoyments which men in this condition have, he must needs say there is somewhat in it, much more pleasant than the vulgar imagine, who though

though they think it an eſtate, wherein there is nothing but miſery and the uttermoſt calamity of fortune, yet is it quite otherwiſe: For firſt, a man having paſt the *Meridian* of his fortune, ſets and reſts without noiſe, he is not entangled with *dependencies*, needs neither to care for *publick* burdens or *miſeries*, but is wholly withdrawn into himſelf. Beſides what nobler duty is there of mankinde, than to give every man his own, and this he is perpetu-

ally ſollicited to, nor does he want his daily *attendance* and *viſitations*, which the greateſt *Favourites* in the cadence of their fortunes miſs; nor can he ever be unprovided for, ſince at the utmoſt, he is ſure of *lodging* and good *company*.

All which put together will amount to this, that ſince dangers are not onely *unavoidable*, but even *conſequential* to the greateſt *pleaſures*, it were a madneſs to avoid the one for fear of the other. And

certainly *Damocles* very little underſtood the value of a royal entertainment, when for fear of the ſword hanging at a horſe hair over his head, he could not enjoy himſelf out of that noble feaſt that was ſet before him.

That Women *ought to govern States rather than* Men.

Paradoxes V 5.

I Have ſometimes wondred how it came to paſs that the late *Knights errant* of *Phyloſophy*, who have aſſalted and pulled down the whole frame of *Nature*, and rebuilt it according to their ſeverall *Chymericall* humours, not ſparing the very *Heavens*, but either Tumbling down or diſlocating its *Orbs*, never contenting themſelves with

with usual and, common remedies, but running in quest after odd *Sympathetical* and *Universal* Medicines, have among all the rest of their *extravagances* forgot to transfer the *Powers* of the World from *men* that have held them hitherto, into the hands of women, since a *Scepter* is not more heavy than a *distaff*, and a *cap of State* very near as soon made and embellisht as some *headtires*. Was it that they knowing such a supe-

riority too cruel and insupportable at home, thought it in conscience too dangerous to recommend to the *Publick*? Or finding that the croaking of such *Night-ravens* wrought more upon many great Persons than the sound of a Trumpet, thought they, they possest in *reality* though *invisibly*, and therefore not needing any alterations? Or else (according to their manner) considered they this as a business not concerning life, and therefore neglect-

lected it as inconsiderable? Certain it is that those, who have imployed their deepest *reserveries* in the *Transformation* of *Common-Wealths*, and made them such as unless men were *good Angels* they could not live in them, or if they were *Divels* might possibly be forced unto peace, there is not one of them but hath forgot to set down this most excellent and considerable peice of reformation.

Yet since we all ought to give up our en-

endeavours to the promotions of Truth, and finding out of new lights, I could not be backward in so disquisitive and Restless an Age as this is, to offer my mite unto the Publick Treasury.

And therefore I stick not to affirm, that Domination and government is not onely lawfull and tolerable in women, but Justly, Naturally,& properly theirs.

First then, though some Crazy *Philosophers* drunk and besotted with *Aristotelism*, have

have endeavoured to devance them from the ſame *Species*, with men; and others madder than they to deny them ſouls, yet when we ſhall oppoſe holy ſcripture, which makes man the conſummation of the creation, and them the conſummation of man, if we would cite thoſe high *Attributes* the *Rabins* give unto them, or inſtance thoſe particular *indulgences* of *Nature*, which *Agrippa* reckons unto them, or thoſe peculiar advantages of compoſition-

tion and understanding which *Zacutus Lusitanus* ascribes them, not to mention that of *Trismegistus* (reputed the Ancientest and most divine Heathen writer) who calls them *Fountains and perfections of Goodness*; nay, and shall add to this that which must even stop the Mouth of *Barbarism* it self, to wit, the high estimation put upon them even by the *Mahumetans*, who in them place the greatest pleasures of their *Paradice*) it must needs be

be acknowledged, that those assertions are as irrational as may be, and consequently *consonant* to that *Philosophy*.

And indeed this is a quarrel wherein *Nature* hath declared her self a most *interrested* party, that we need go no farther then the judgement of our eyes (the quickest and surest that man can make) to decide the controversie. For whom can we imagine to be so insensible, as not to be presently toutched with the delicate

licate *compoſure* and *Symmetry* of their bodies. The *ſweetneſſes* and killing *languors* of their eyes, the *meſlange* and *harmony* of their *colours*, the happineſs and *ſpirituality* of their *countenances*, the *charms* and *allurements* of their *Mine*, the *Air* and *command* of their *ſmiles*, ſo that it is no wonder if *Plato* ſaid, that *Souls were unwilling to depart out of ſuch fair bodies*, whereas men are meer *rough-caſt*, *briſtly* and made up of tough *materials*; & if they approach any

ny thing near beauty, lo ſo much degenerate rom what they are.

This gains us our main T*opick*. For if the majeſty or *comelineſs* of the perſon of a Governour gain ſo much upon the *people* as P*oliticians* have obſerved, and experience teaches it doth, what advantage have they in *Magically* chaining and winning of the P*eople* given them by Nature, which the other cannot obtain by Art, for who would not be ſooner ſmitten with T*reſſes* curi-

curiouſly ſnak't and built up by a raviſhing *Architecture* then with *Commodus* hair though poudred with Gold? who would not adore a face *glowing* with all kinde of ſweetneſſes rather than a countenance Savage with *briſtles* or *indented* with *ſoars*?

That this is a *truth*, needs ſo little *Demonſtration*, that looking but into any ſtory, you ſhall finde, even the greateſt conquerours, *luſty* and *proud* in their *triumphs*, humbled and brought on their *knees* by

by ſome fair *enchantreſs*. This we account admirable in *Alexander* and *Scipio* that they cold avoid, in *Cæſar* and *Mark Anthony* we pardon it in reſpect of the greatneſs of their other actions. And therefore if great *Captains* and *founders* of Empires be things of a more excellent nature, then ordinary lazy *governours* that *creep* in by *ſucceſſion*, or be *ſtilted* by *election*, and *theſe* people have ever commanded *them*, and made them decline in their very

very *meridians*, hath not nature think we given them a *Priority*, and enjoy they it not in *effect*, though they ſeem not to enjoy it in ſhew?

But a *Martiall-man*, you will ſay, is a *ſavage* bruitiſh thing, a thing that knows how to run into *dangers* and to *deſpiſe* them, one whoſe thoughts are always at *random* and abroad, ſeldom with drawn and upon their *guard*, and therfore it is no wonder, if ſuch men be eaſily ſurpriſed with ſuch *dazling*

Xling triffles. But when a man tells you, that even the *wiſeſt* men, have been ſtrange doters on this ſexe, and abſolutely given up to them, it will change the caſe. I ſuppoſe there is no man thinks *Solomon* a *fool*, and it is well known, how theſe *white Devils* ſeduc'd him. *Auguſtus*, that was certainly one of the *ſteadieſt* men in the world, one that in his *youth* out-witted the *hoary ſenate*, was all his life time led by one *Livia*, who had that great *prevaleſcence* with him,

him, that he by her means disposed the succession of the *Empire* upon a son of her womb by a former husband, though he had nearer kindred of his own. But to make this yet plainer, age we say begets wisdom, now how general the affection of old Men is to Women needs no proof, especially the older they grow, some of threescore, marrying Girles of sixteen, and therefore it is a clear Argument of the truth of this point, and of the wis-

wiſdom of thoſe reverend *ſeniours* that proceed accordingly.

Beſides, as certainly there wants not its reaſon in *Philoſophy*, that all *vertues* are of this we plead for; ſo we may, in the peruſal of Hiſtory, finde as many fair and brave examples of virtue given by *women* as there hath been by *men*. Look over the roul of them, and yee may eaſily fill each of them into a ſufficient common place, where many things put down as nobly done by

by men, it may be are either *bruitish*, *heady*, or *passionate*, whilest in the woman things appear more smooth and temperate. Or if there be any thing of *passion* or *exorbitancy*, it is but an addition of *lustre* to their sex, as a blush, or glowing in the face sets off their beauty.

Now if it be necessary, that *governours* should be of good entertainment, *affable*, open of *countenance*, and such as seem to harbour no crooked or dark design, no men, can be so

so fit for Government as women are. For besides their natural *sweetness* and *innocency*, their talk, is commonly directed to such things as it may easily be inferred, that their heads are not troubled about making of *Wars*, enlarging of *Empires*, or founding of *Tyrannies*. So if we consider both what hath been said, and that even those attributes, which are to be most wish'd for in a Governour are in them we shall clearly gain what we desire: What

greater happineſs to a people than to have a Governour that's *religious*? Now all *Philoſophy* and *Experience* teaches us, that the ſofteſt mindes are moſt capable of theſe *impreſſions*, and that women are for the moſt part more violently *hurried* away by ſuch agitations than men are. How few men-*Prophets* do hiſtories afford us incompariſon to *Propheteſſes*; and even at this day, who ſuch abſolute followers of the *Prieſts* as the *women* are? If you

you wish them *merciſull*, theſe are the *tendereſt* things on the earth; They have *tears* at command, and if *tears* be the effect of *Pitty* and *compaſſion*, and *pitty* and *compaſſion* be the mother of *virtue*, muſt we not think that mercy rules moſt in them, and is the ſooneſt expected from them? If you wiſh *affection* to the *Country*; where can you better have it? Have not the women many times cut of their *Hairs*, to make *Ropes* for *Engines* and *Strings*

for *Bowes*? Have they not given up all their *Rings* and *Jewels* to defray *charges*? Have they not been *content* to periſh with their huſbands in their habitations, and what greater love of country can be ſhewn? And how great would this be, if a woman lookes upon her ſelf as the *mother* of her *Country*? What tenderneſs would ſhe not have towards the *people* her *children*? When you ſee private women ſometimes ſhew ſuch extraordinary effects

fects

fects thereof, that it comes near *dotage* or *madneſs*. Or would you have affection to the people at home? No effect ſo violent, as that of women: murthers, baniſhments, proditions have been but ſmall matters thence ariſen, and what *Tragical* effects their *deſpairs* have brought, *Poets* and *Romances* will abundantly ſhew.

Thus were this noble ſex reſtor'd to that right which nature hath beſtowed on it, we ſhould have all *Quiet* and *Se-*

rene in *common-wealths*. *Courts* would not be taken up with *factions* and *underminings*, but all would flow into *pleasure* and *liberty*. Instead of molding of *Armies*, we should be preparing of *masks*, and instead of depressing of *Factions*, we should have *balls* & *amorous* appointments. So that *men* might follow their *handycrafts*, *oxen* might *Plow*, *Millhorses* drive about the *Wheele*, whilest all this labour, & sweat should serve but for the furtherance and easinesse of the *Court*. Then

Then also should we have no *Wars*, which *Slectingius* and *Socinus* argue so much, and the *people* pray so much against. For women, being of *tender* conditions, and most part of *sedentary* lives, would not engage in such rough employments, proper onely for man, who is onely the best kinde of savage, over whom they have also this *priveledge*, that they can *bring forth* the greatest *conquerours*, but man can onely *destroy* them. Neither for several emer-

gencies have they wanted their *active* valour, whereof they want not their ſeveral Inſtances. Nay, ſome nations have unanimouſly grown up into it, as the *Amazons* of old, and I believe, were it not for the uſurpation of men at this day, we might have ſeen ſometing modern very like them, and Sir *Walter Rawleigh*, needed not have been at the trouble to have fetcht them from *Guyana*.

Withall we know, how neceſſary it is in every *States-man* to be ma-

master of all the *Artifices* and *slights* that may be to gain upon them he deals with. Now if any can be fitter for this than women, I am much deceived. For what by their *importunities*, *glances*, *trains*, *slights ambushes*, *artifices*, and little *infidelities*, it is as impossible to escape them, as to go——*per ignes. Suppositos cineri doloso.*

But I see a *volly* of *Objections* comming on, but yet such, as I shall easily escape unhurt. You will say they will

be *inconſtant*, fitter they for all occaſions of buſineſs. They can turn and *tack about* according as the *winde* ſerves, and ſo will never *ſhipwrack*, whereas many Princes have ſplit themſelves and their poſterity by being too *Obſtinate* in one courſe. You'l ſay they will be *proud*. But what more proper than *Majeſty* and *high* deportment in a *Governour*; without *pride* how ſhould there be reverence and without reverence how ſhould there be *ſubjection*? You will

will say they will be too *delicate* and *gay*. This is but to keep the *imaginations* of the people *aloof*, which must necessarily be *heightened* by such curious *deceptions*, which are as needfull for them, as the *Arcana Imperij* are for the men. You'll say they are *talkative*. So much the better for the *people*, whereas *dark* and obscure *Princes*, that either mean nothing or ambiguously leave the people in suspence, and make liberty either dangerous, or flattery mis-

misconstrue it. You'l say they'l be cruel? I would fain know what *King*, take the wisest or the best, ever boggl'd much if a head or two were in his way. And therefore why should we condemn them for what is so usually practised. And lastly you will say they are *unwise*. But I pray you how many *sotts*, and *naturals*, and *changelings* by virtue of *succession* have mounted the Throne? Things it may be of *obstinate* natures to boot, whereas women, can-

cannot be worſe at worſt: and withall are more eaſie and ſupple to be guided by wiſe *Counſellours.*

We muſt therefore *conclude*, that as women *bring forth* children into the world, as they *multiply* themſelves into theſe *viſible* and *corporeall* ſouls, and after they have brought them forth, are moſt tender and carefull to *bring* them *up*; So it is moſt fitting, having all theſe *preheminences* and *indulgences* of *nature*, that when they were brought up

up, they ſhould alſo have the *Government* of them. For a Potter would think it a hard meaſure, if after the pitcher were made, it ſhould fly in his face.

That

That it is better to be lame *or* bed-rid, *than lusty and able to walk abroad*

Paradoxe. VI.

IT is an *inherent* folly in mankinde to be so *indulgent* to it self, or rather too fondly tender, that whatsoever it either commonly enjoyes, or sees others usually enjoy, that it thinks to be the fitteſt and the happieſt, as being blindly led by example, and hurried away

way by its first thoughts whereas if it truly descended into a strict scrutiny and consideration of things, it would be easily found, that many things, which to apparence and taste are gay and wholesom, are in the use and fruition clean the contrary, and many such things as we think make other men happy, are but *burdens* and inconveniences to them, and such, as if we our selves were condemn'd to enjoy, we should make it part of our first wishes to be

be dispenced withall.

To go no farther for instance than the very business of *Walking*, and confinement to a *bed* or *chamber*, how much seems the one to be valew'd, and how much irksome appears the other: whereas if they were both stripp'd into a naked consideration, there is nothing but trouble, and a kinde of servitude in the one, and repose and acquiescence in the other. For if man were to be valued by the continuation or frequency of his

his motions, a *ſpaniel* or a wild *Beaſt* were certainly the more noble thing, and much more a *volatile* that is not chain'd and ſhackl'd to the earth, but can roam abroad in the air, and deſcend at pleaſure. Whereas a quiet and ſedentary poſture of life, wherein a man is in a manner naturally disfranchiſ'd of forrain and outward diſturbances, and wholly collected into himſelf, muſt be much a braver poſture of life, and more ſuitable, to that high and

& *contemplative* nature, which his great maker hath endow'd him with.

Not that this is to be underſtood of *fixt* and painfull *Chronicall* diſeaſes, which rend and tear the minde aſunder, even with the body (for certainly its very pleaſant to hear the *ſtoiks* direct a man not to groan or change countenance at a fit of the *ſtone* or *collick*, as though a mans minde could abſolutely be abſtracted from his ſences, to which it is ſo ſtraitly conjoyn'd) but

I mean of ſuch imperfections or weakneſſes, as confine a man onely to his Chamber or a Couch, leave him his ſoul free and at liberty to exerciſe thoſe noble functions that her nature leads her to. For to run upon a common place of contemplation (which by this means, muſt be ſtrangely advanc'd) as it were not onely unneceſſary, ſo may it be objected, that the freeſt and moſt active men might take ſuch enjoyment, if they pleaſed, and confine them-

themſelves at their pleaſure. But it is anſwered, when it is ſaid that all the buſineſſes *troubles* and *inconveniences* of life are hereby avoided, that a man is ſafe within himſelf, *unengag'd* to any long or tedious *attendances*, unconcern'd in any *factions* ruling in a ſtate, *excuſ'd* from all thoſe *duties* and *peeviſh* employments, or to ſay better, *ſlaveries* under ſuperiour Governours, they muſt needs acknowledg, that it were much better for a man thus

thus quietly & ſerenely to be his own priſoner, then with a great deal of pains and trouble carry ſhackles about him under the meer denomination of a *Freeman.*

We may add to this that *going* in man, ſeems to be one of the greateſt marks of his *mortality* and *weakneſs*, *Serpents*, which were curſ'd to *craule* upon their bellies, *curle* and vary themſelves ſo finely in their progreſſive motions, that it is no leſs wonder and delight to ſee

ſee them, than to behold man himſelf, that claims the Monarchy, walk upright, and hale one legg after another. And therefore the ancient *Poets*, though they indiſcreetly enough attributed moſt of the paſſions and infirmities of men to their titular Gods, yet this was ſuch a weakneſs and imperfection, that they durſt not do it, and therefore *Virgill* ſpeaking of *Venus* ſaies.

Et

Et vera inceſſu patuit Dea.

Which as a modern Poet hath engliſh'd it—

—*She did not go,*
And ſtep like us, but awfully did flow,
And ſwim to ſight,

Intimating, that even the motion of ſuch miſerable *Divinities*, muſt needs be nobler and more vigorous, than the poor and weak haltings of common man. Nor is it much to be urg'd, that nature recompences this ſometimes

times in others by extraordinary swiftness, for not to say, that such are very few, and these in a manner useless, rather made indeed for matches than service: who was ever yet heard of that could outrun a *Hart* or a *Barbary*, or to make equal journies with a *Dromedary*? And if it should be suppos'd that they were able to do so, that were nothing but declining into the nature of those creatures, and falling back from their own worth into that *Class*.

Besides we are to consider the *means*, by which men commonly arrive at *lameness*, and and those for the most part are honourable. For as there are but few diseases that cause it, so it proceeds for the most part either from hurts, or loss of *members* which must needs be from a mans particular valour, or else receav'd in the defence of his *Countrey*. If it be the former, what greater assurance can you have of a high and a daring soul, than to sa-

ſacrifice ones *limbs* to the *ſence* and tenderneſs of *honour*. If the latter, what more noble and generous martyrdom can be imagin'd than to looſe part of what we brought into the world with us, as a ſacrifice to that common mother, to whom we owe all we have, or to ſpeak a little more preſſingly, to all the *intereſts* both of our *Altars* and *Chimneyes*, *Friends*, *Children*, *Laws* and *Liberties*. Certainly upon this occaſion one man may ſafely

and rationally be more proud of a pair of *Crutches*, than another man, who hath meerly obey'd the agitations and ſtings of *ambition*, ought in conſcience to be of a *triumphal* Charriot.

To all this we are to add, that we, by this means enjoying reſt, enjoy that which all things, even to the loweſt *inanimates* tend unto with a ſtrong appetency, ſtones themſelves violently ruſh down to their Centre, & encreaſe their motion, when

when they approach it; flames and fire mount upward impatient of these Unctious and Sulphureous Prisons, to which we confine them. All things tend to quiet and rest. Consider but even the nature of things, and it will be found but a mechanical *protrusion*, clashing and *arietation* of *atoms*, which scuffles being once ceas'd, they rest in *shapes*, and quiet themselves into a Body.

But to go no further than the *minde* of man,

all the *passions* and *traverses* of it, are but so many *hurries* and *tempests*, and they must be *calmed* before a man can see himself, as waters must be smooth'd which a man would make a mirrour of.

Or if a man give himself to the pursuit of *sciences*; there is no way so advantageous as quiet and a serene attendance upon our thoughts. Hence it was that the *Poets* secluded the *Muses* to Mount *Parnassus*, to *Fountains* and *Groves*, as knowing,

ing that *Cities* were not places for any profound and *abſtractive* meditations, and conſequently much converſation an enemy unto it. Out of this reaſon I believe it was that Sr *Henry Wotton*, after ſo many *Embaſſies* and *Negotiations* concluded an *Epigraphe* of his.

Tandem hoc didici animas ſapientiores fieri quieſcendo.

But leaſt I may ſeem to ſpeak without ground, and not out of Experience, and the things

things themſelves, as many ſubtle and aery wits have done, whoſe *contemplations* have been *rarified* into ſuch thinneſs, that they have *vaniſh'd* into nothing, things and *actions* being ever the beſt furniture and directors of conceptions, whileſt the *minde* it ſelf, *towring* meerely by the ſtrength of its own notions, either looſes it ſelf in its height, or falls down out of wearineſs, it will be but neceſſary that I quote an *example* or two, the one of a *Spaniard*,

niard, the other of a *Countreyman*; the one of as little *merit* as he hath much *fame*; the other of very ſmall *fame*, conſidering the greatneſs of his *worth*. Tis *Ignatius Loyola*, and Mr *Anthony Bacon*, ſon to the *Lord Keeper Bacon*, *Brother* to the *Lord Chancellour*.

The firſt being a *Spaniſh* ſouldier, and becoming bed-rid of his wounds recollected that great minde of his which had been uſually employ'd in war, into that fatall inven-

tion of the Order of the *Jesuits*, which as in its *increase*, it is in a manner miraculous, so in its *discipline*, it is no less. For of what profession, *Physick* excepted, hath it not brought forth excellent men in great numbers? How have they out-stript all other Orders in a few years, and were it not for their blinde cursed dependance upon the *Pope*, whereby they even wilfully put out their own reason, and that they are a sort of men absolutely given

ven to the *aggrandization* of their own *society*, they were certainly to be imitated by the beſt *Governments* on the earth. But as Phyſitians ſay, that too good a poſture of health is ſickneſs, becauſe the humours, being in *Equilibration* may the ſooner be over-turned; and we ſee the moſt admirable inventions have brought along with them their inconveniences, ſo is this ſort of men, out of an intended *harmleſs* ſociety, grown up into ſuch

ſuch *artifice* and *inſinuation* of *State*, that like your ſutleſt poiſons, they work moſt dangerouſly and ſubtily unſeen, and have been ſo inconſiſtent with civill government, that *France* once baniſh'd them for a time, and the ſtate of *Venice* for ever.

For the other as he *writ* nothing, ſo his *infirmity* with-held him from *doing* much. He that could but conſider the marvellous ſpirit of his Brother, the difference of *Lameneſſe* put

put into the ſcale, might eaſily ſhape an *Idæa* of him, but with this diſproportion, the one *tower'd* into all the heights of *ſciences*, and like an *Eagle* was one of the firſt that could behold *intellectuall* truth, the other *div'd* into the ſecrets of *ſtate*, and like a cruel *Mineraliſt*, left no *vein* unſearch'd. The one had a *hand* larger than his *Fortune*, for all thoſe great *offices* and *preferments* he paſt through, *ſupply'd* onely his ſtate and *liberality* into a great

great *debt* and a *poverty* not fit to be mention'd to posterity without ignominy to his *Prince*. The other had a *providence* so much greater than his *necessities*, as you may say exceeded on the other side. He was a great *transactour* for the *Essex* faction, when they and the house of the *Cecills*, upon the *setting* of Queen *Elizabeth*, strove who should be the greatest *adorers* of *rising* King *James*. He wanted not kindred on the other side, which he

he knew very well, and so cunningly used it, that by throwing out doubtfull and suspicious words when he lay bed-rid, he got *Essex* house in the *Strand* given him at one time. which, what he sold it for, Sir *Henry Wotton* will tell you, and also ask you this question *What he would have done if he had been able to walk.* Certainly he was a man of a *vast* and a *regular* minde, so great a *Commander* of himself, and so much a *master* in the *Arts* of

of *life* and *Government*, that his Brother the high *Chancellour* was not to be blam'd, when he wish'd his infirmity upon himself, so that the other might go abroad about her Majesties service;

What I have said of this head, that is to say, of *Natural* restraint, as I may so call it, I believe may very well serve also for *civill* restraint or imprisonment, which though for the most part it be but temporary, as the other is, and assures not of

a

a continuation so long as life, yet it seems to be accompany'd with more horrours and more dangers. For being inflicted by the civill Magistrate, it seems but as an earnest of some further punishment. But if we examine the grounds upon which most men are thrown into Goales, which we finde to be either for the *breach* of some law, or for denying to act some what against law, or else such as whose *attempts* have not been an-

answered with success, there will not any thing so formidable be found in it. For if it be the former, it is our *deserts*, and we ought to submit to it, as to that which the law imposeth upon us for our demerits, and at most it is but a gentle schooling for an errour, wherein the progress of the party offending is *hindred*, and it may be his final ruine *prevented*, while in the mean time he is at *leisure* to look into himself, and to make use of his *experience*

ence for *future* causes. If it be the second, what more noble occasion in the world of suffering, than in denying obedience to *unjust* commands, which certainly may assure and pacifie any resolv'd and constant *honesty*, amidst the greatest *torments*, much more *restraint*. For what greater satisfaction can any man have, than the *fruition* of his *integrity* though it be *clouded* and covered with never so much *misfortune*? And for the third, since it is not much

much more than the *fortune* of the *war*, and every man that *attempts* muſt needs *hazard*, it were *unworthineſs* and *puſillanimity* to *attempt* if a man will not be content with the *diſpenſations* of *fortune*, to which we remit our ſelves, withall not knowing, how ſhe in her *lubricity* may every moment change caſes.

Upon the whole it will appear, that ſince *Reſtraint* is the moſt high happy and wholeſome courſe of life, and that our *ſouls* which are much

much nobler than our Bodies, are much *advantag'd* thereby, and yet these souls, though such immortal and noble substances, are but *imprison'd* and *pent* up in our *bodies*, it were a very great iujnstice that the *body* should ill resent any *confinement*, when that the immortal *soul* that *actuates* it, is so close a *prisoner* to the *body* it self.

FINIS.

Errata.

For	page	line	read
plentation	13	15	plantation
eſicurial	14	13	eſcurial
he	ib.	14	it
things	ib	15	theſe things
whey	26	ult	when
piſh	28	12	pitch
he	35	8	he that
, but	ib.	12	by
ever	36	3	ever torment
ignomy	ib.	12	ignominy
whom	37	6	which
was	57	1	were
beaſt	61	14	beſt
deſuſed	62	13	diffuſed
aftergate	64	12	, wherrby
carying	75	8	carving
undo	77	3	out-do
if	93	17	have
after dangers	94	16	be ſuch
ſubſiſtance	96	2	ſubſtance
cornell	98	12	kernel
nours	141	18	nours, and

PARADOXES

BY

J. De la SALLE.

Obſcuris vera involuens.

LONDON,
Printed for *Francis Eaglesfield*,
at the *Marygold* in Paul's
Church-yard. 1653.

J Gybbon

Paradoxes

By

John Hall.

Obſcuris vera involuens

LONDON,
Printed for JOHN WALKER, at the *Star* in *Popes-head Alley*,
CIↃIↃCL.

PARADOXES
by
I. de la Salle

evinc'd, whatsoever they doe is lawfull and not examinable.

Besides, what more contrary to the *ease* and *order* of the people, then the *multiplicity* of Laws, *litigious* interpretations of them, and *obstreperous* Lawyers? but all this is cut off, and saved, when the *fountaine of Law* is in one breast, and the people may presently know the resolution and interpretation from one that *cannot doe wrong*. For all Law being in the King, and hee by *maxime* not capable of

of doing any wrong, whatever he doth muſt be juſt and right; and what greater happineſſe to a people, then granting them *ſpeedy* juſtice.

The *proportion* of every mans ſpirit may bee meaſured by his *wiſhes*: Now the *greateſt* ſoules aime at nothing ſo much as at *rule*, and at no rule in compariſon of that over men. Now if *Vertue* and *excellent endowments*, cannot be *truly* rewarded with any thing that is *evill*; and Nature never teaches any man *uſeleſſe* incli-

clinations; it must follow that superiority seems to bee set as a *whetſton* and *reward* of Vertue. And what soul would not disdaine to governe, where hee is *pounded* up with servile restrictions, and limited by those who were borne to obey him. *Cæsar* chose rather to be the *first* of a *Village*, then the *second* in *Rome*; and would not hee, thinke we, chooſe rather to have been Duke of one ſtreet of *Florence*, then a ridiculous Pageant to all the Dominion of *Venice*? Now

Now for the *happineſſe* of a State, what better way to it then *peace*, and what better way of preſervation of peace, then by having continually ready armed force, which may quel every inſurrection, and *ſtifle* it in the birth, and yet ſerve for outward *magnificence* and *attendance* upon the Prince? what better *plentation* of wealth, then to have a Court *entertained* with all delights, and *glittering* in all the ſpoyles both of the *Sea* and *Mines*, and as

as it were *triumphing* in all the *productions* and *curiosities* of Art? and yet this without Princes Courts is vainely expected.

Rome had never known *Nero's golden house*, had it not beene for *Nero*; nor the great *Arch*, had *Trajan* never lived; nor had *Spaine* ever dreamt of an *Escuriall*, if he had wanted a *Philip*. And yet things are among their chiefest and lasting glories. Besides what better way to keepe a Kingdome *quiet* then by employing the poorer

poorer ſort of people, upon ſuch workes as the Prince ſhall either fancy or delight in? Thus we ſee the *Pyramids* at this day remaining, the fame of the place whereon they ſtand. And we read of the *Horti penſiles* of *Babilon*, &c. none of which had ever beene done or knowne, had not the care and noble wiſdome of the King employed the people that way, who elſe might have *ſunke* into Luxury, or *ſnorted* themſelves into implacable enmities.

Be-

Beſides, all the wiſdome of the Politicians could never ſhape out but three kindes of Government, *Democracie*, which is nothing but *dregs* and *confuſion*, and an *audacious* licence to do every thing; & indeed an *interſtice* of government, rather then government. *Ariſtocracy*, when onely the nobles have the reign in their hands, and are ſo apt to *burſt* into factions, that it could not *thrive* nor *proſper* any where. *Ariſtotle* indeed in his *Politicks* mentions ſome few *obſcure* ones, and we know

know but one extant at this day. And *Monarchy* which is the only perfect *ſyſtem* of government, which indeed includes *optimacy* within it ſelf; for a Prince muſt have Counſellours, who if they were Guardians to him, and might *impoſe* their advice, what a *repugnant*, *inconſiſtent*, *contrary* thing were a Monarch to himſelfe. But if the laſt judgement of every thing be to be left to him, and no man can ſo abſolutely rule his *underſtanding*, but that it muſt bee ſome-

somewhat sway'd and byas'd by his will, it will follow, that it is necessary to the very *essence* of a Prince, to have his own wil *free* & *uncontrolable*, and then what a poore thing is a Prince, if he be not obeyed.

Besides, since all particulars do *ascend* and *dissolve* into universals, there must among so many private fathers, be one publicke Father, to be the great *Archetype* of all the rest. And if private fathers have such intire authority o-

ver

ver their ſonnes; (Nay which the Romans and ſome wiſe Nations had power of life and death over their children) it is but equitable, that publicke Fathers ſhould have *Analogicall* authority over thoſe who ſtand bound to them in that relation.

You will ſay, they may be *vicious* perſons. But their vices are only as *private* men, and cannot render them in their publick capacity either leſſe *juſt* or leſſe *skilfull*. Beſides they ſtand open to the *eyes* and *envy* of all

all men, and so every little slip of theirs may be observ'd and blaz'd, which if they had beene private persons, had been as obscure as *Midnight*. Or put the case their vices be high and big, they seldome want superiour vertues to *cloud* and *shadow* them. For every thing being in *great* and *high* soules, *excessive*, it is impossible for them to keep a *mediocrity* in their vices, which are commonly *illustriously great*, and rather matter of *observation*, then *hate* or *scorne*:

ſcorne: for the *Grandeza* and *Gayety* of them, exempts them from thoſe poore ridiculous conſequences which fall on the ſlips of more meane and ſordid natures.

And you will ſay, they may be *ravenous*: great *fires* muſt have great ſtore of *fewell*; great *magnificences* that cannot ſtoop to *thrift*, muſt *ſtray* to *gaine*, and who ſhould better ſupply the *head* with *ſpirits*, then the *lower* parts of the ſame body? Beſides the publicke loſſe is nothing all this while,

while, for it is in the *ſame* Country, onely gathered into *one* hand, and *gloriouſly* ſpent; whereas otherwiſe it might have been inſenſibly *miſled* away in a *many*, & Princes what they *draw up* from their Subjects in *Vapours*, they *returne* down to them in *ſhowers* and *inrich* and *fatten* the places where ever they reſide.

And in caſe they ſometimes fall *heavy* on private perſons, 'tis but *exerciſing* that *ſeverity* which the law provides againſt *vice*, and then 'tis

tis worke of excellent *juſtice*, Or if happily the parties be *innocent* and *blameleſſe*, we ſhould account him but a *bad* Citizen that would not redeem a *publick Burden*, with his own privat ſufferings, & cheerfully reſign up his eſtate when the Commonwealth, ſhould either *gaine* or *ſave* ſo much by it:

But then you may object, they are *Uſurpers*, no man envies *reward* to *danger*, and what greater danger, then for a *man* with all his *relations* and *intereſts*, to

en-

encounter a preſent power, which if they overthrow, 'tis fit they ſhould injoy the *fruits* of it. And then comming by this meanes, ingages them to a great *warineſſe*, and to many *flatteries* and *obligations* of the people, which otherwiſe they would have *neglected*. And they muſt alſo walke *providently*, leaſt they leave *holes* for others to *creep* in at upon them, as they did upon their Predeceſſors. Withall it hath beene knowne that a many Princes have

have *sweetned* and *disguised* the memory of their *accesse* to Government, by making many excellent *lawes* and *provisions* in their severall Dominions, which *hereditary* and *successive* Princes (confident of their *titles* and strengthened by the *stock* of their *Ancestors* reputation) either *omit*, to doe the *contrary*.

You will say further, that the rayes of *these* sunnes will but *quicken* bad humours, and beget abundance of *Insecta's* and *Monsters*, and among all Monsters

none ſo *eminently* evill as *Flatterers* and *favorites*. But I pray you will you not give people that do *great* things leave to injoy the *poorest* reward, the *relation* and *report* of them? Or in caſe they did *nothing* memorable, would you not allow them that *groane* under the burden of publicke affaires, ſo *ſmall* a diverſion and entertainment as flattery? which indeed ſoberly conſidered, is ſo neceſſary to *allay* the miſeries of life, that the moſt *unfortunate* men, whey

they want others to do it to them, do it for themſelves, and *pleaſantly chaſe* away all *ugly* thoughts and *Idea's* by their happie feeding themſelves with a few *lovely* dreames.

For *Favorites*, will you deny them the priviledge of private perſons, to make choice of their own *Privadoes*? or if you ſuffer them to make choice, will you *ſtrangle* their friendſhips, denying a *mutuall* interchange, and correſpondence of Courteſies? Or will you bee

so *injurious* to good parts, as where you see them any where *brightly* breake forth deny to entertaine them? And what more powerfull *provocation* of vertue then the *aim* and *design* of the particular *affections* and *endearments* of a Prince, which seldome *pith* in any body wherein they doe not finde somewhat like themselves, that is, *divine*.

In a word, since the very *Heathens* could see that royalty *streamed* forth *immediately* from

Jove himſelfe, and that *royalty* is but a *dull languid* thing if it be *clogged* with the leaſt *reſtriction*: That *Monarchy* which enjoies the moſt perfect *Liberty* is, the moſt *majeſticke* and *excellent*, and is *cloathed* with the greateſt abundance of *Names* and *Attributes*. And ſince *Duality* is the very *Damne* of *Diviſion*, and the utter deſtroyer of all *Prerogative*, it is but juſt that al Soveraignty reſide in *one*. And even thoſe Philoſophers, which ſtand moſtſtoutly

for the *infinity of worlds* doe also *consent* and *acknowledge* that there is but *one* God.

PAR. II.

That Content is but lazy Patience, if not misery.

THere is no one question which hath so violently tortured the Moralists, or variously divided them then that of a cheifest good, which yet, they could never yet

yet ſo determine, but that it lyes open to further objections, & begets new doubts: they might (methinks) with more eaſe have conſidered the variety of mens complections, and neglecting the ſearch of an univerſall happineſſe, have affirmed that the *Summum bonum*, was only that which the particular fancy and humor of every man would bee pleaſed to make it, for ſo long as their temperature clime education, cuſtome and intereſts are ſo different, 'tis im-

possible to bring them to a conformity.

Yet notwithstanding what they had resolved on this, had been but the production of a new falsity, if there had been a wanting of stupidity and drowzinesse in men, and that *Fictum impossibile* of content had never been imagined.

For if wee consider the severall ends that men propose to themselves: and finde most of them either irrationall and imperfect, or else unsuitable to the persons

ſons, we ſhall finde a great deale of reaſon to pittie mankind that diſtracts it ſelfe with ſo many monſtrous and untoward thoughts, and many times bends al his endeavors to obtain that which he ſhould be affraid to injoy, and many times with a great deal of ſweat and induſtrious madneſſe, deviſes and labours his owne ruine, ſo that there cannot be a greater plague to him, nor can fate more compleatly puniſh him then by reſigning him over to

the injoyment of his own wishes.

And put the case hee should injoy them, since he is so stupid that hee cannot wish any thing truly good, he did but please himselfe under his burden, and deceive his understanding with glittering misery, and then what better were he then some jovial madde man, who imagines himselfe to be some great Prince amidst his fetters and straw, but in case hee misse and should sit downe without mur-

muring, is not that man miserable, who is frustrated of his best and dearest aimes, and is forc'd cowardly to undergoe the contrary wants; what other is this, but as if he could not dance a galliard, should swallow downe opium, and thinke to allay his losse, by selfe stupification.

And put the case that some few men arrive at any of these dul complacences, which most do so studiously court, what one condition wants its sting and venome: wealth

wealth cannot make a man invulnerable, jealousie doth ever; honour cannot make a man secure, yet it raises up a multitude of enemies: fame can neither render a man more strong or wise, yet it is easily blasted, and when once it declines brings double ignomy; health may render a man active, and save a groane or two, yet at such a state it may arrive that it may prove a sickness; or suppose it never so constant, one poore steelletto can in an instant de-

stroy

ſtroy it: now what one man can be eaſily ſatisfied with either of theſe when 'tis infected with ſuch bitter ingredients, whom eaſily ſpoil all the reſt of delight, which is onely imaginable whilſt they are reall, but we love to toyl for uncertainties, and in this are worſe then children, who ſport in raiſing of bubbles and ſuch toyes, but we are earneſt in things more ridiculous.

But wee'l, ſuppoſe that any of theſe fooleries could bee enjoy'd with-

without their inherent evills, yet ſurely a conſideration of the uncertainty of all ſublunary things, might now and then ſuggeſt a poſſibility of ſurviving them; and then what more hideous miſery then to have beene fortunate; and ſince death muſt either ſurprize all men, or overcome all men; and his ſtroake is as uncertaine as unevitable; what man can fully pleaſe himſelfe with that which hee is not certaine to enjoy a minute?

But

But suppose a man were intirely possest of a happinesse, such a one as were perfect in it self, and he might perpetually injoy without the least feare of losse. If it were but single, and such a one as runnes in one continued current, time would make it burdensome, & repitition loathsome; for that eternity is but durance, that is not diverted by change; and those pleasures but tortures, that are not varied by sweet jealousies, or shadowed by eclipses. Who

Who would not rather chooſe the racke at length, then perpetuall repoſe upon a bed of roſes? What taſte would not be ſoone weary of the ſweeteſt delicaties? Among all the terrours of men, death is the ſharpeſt; of all their deſires, life the ſtrongeſt: Yet we ſee *Tython* after he had obtained a petty immortality, grew weary of himſelfe, and after a great many wiſhes, was very glad to ſhrinke into a Graſhopper: nay, and for this very cauſe, doth an old Criticke

quarrell

quarrell with *Homer*, for making his gods eternall, when they are subject to the passions of men, and but masters of determinate pleasures.

But suppose this happinesse were chequered with variety, and that there would be evernew entertainment, and new diversions, this were not content, but rather a transportation: And how can we say the soul is satisfied, when she is ever labouring of new desires, and ever stroak'd with fresh entertainments,

ments, which if ever they come to repetition, grow much more wearisome, and much more gall and spurne her. Thus have we seen many persons great and glorious in their several ages, tyr'd with the formality of their greatnesse, and willing to fall backe even to solitude and ease. Thus did *Lucullus* surfeit on Asiaticke victories, and providently retire to a strange and unheard of luxury: And yet *Diocletian* afterwards taking the same course, was

was presently wearied of that silence and secrecie, which he imagined would have been pleasing to him, and endeavoured to returne again to businesse. Whence we may deduce, that as the most capacious souls are the most eager in their delights, so are they the least satisfied with them, and have the most violent appetitions of change; and what is this but to hate content, which is nothing but a tame slavery under the tyranny of one condition?

Nay,

Nay, were it possible, that variety could bee endlesse and infinite, yet this variety would bee so troublesome that a man would naturally grudge, and cry on an inordinate fluxe and change, and blesse those lives as happiest, that regularly over-acted the same things, and spent every minute according to rule and prescript. And certainly hee that killed himselfe, out of a wearinesse of over-acting the same things, would also have dyed on the contrary termes, if

if his life had been wafted, in a perpetuall variety.

And if wee looke somewhat more nicely into the thing it selfe, we shall finde that the sluggish Name of content never came from any other forge then the dull multitude (who though they be masters of words, are commonly enemies of reason, and therefore ought to bee accounted one of those *Grotesco* Maximes, and *willy-with-wishes*, that doe so disfigure and misguide the life of man. For